THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"He preserveth the souls of his Saints; he delivereth them out of the hands of his enemies."—DAVID.

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DISESTABLISHMENT OF CHURCHES.

On Thursday, the 19th ult., a large number of ministers and the laity of the Presbyterian and Unitarian congregations of Lancashire and Cheshire met in Liverpool to confer upon various subjects set down for discussion; but the most prominent one before them was the disestablishment and disendowment of the churches of England and Scotland. The discussion was an animated one, and called forth remarks that were anything but flattering to the State churches.

Of the various resolutions and amendments that were offered the following one was agreed to:—"That in the opinion of this assembly, it is desirable that the churches of England and Scotland should be disestablished and disendowed, and this assembly prays Parliament to take steps for that object."

It is evident that the people of England are beginning to manifest a disposition to break off from their old traditions, and to free themselves from the superstitious dread of an illegal and corrupt Priesthood. The day of God's judgements is approaching, and it is necessary that the people of England, Scotland, and every other nation should awake to a realization of their situation. The Lord is placing within the reach of man the means of freedom from priestcraft, that the pure principles of the Gospel may reach "all nations, kindreds, tongues and people," and that the power of His Holy Priesthood may be felt among all men.

The movement made to disendow the church in Ireland was successful, and every day the impression seems to strengthen that ere long the nonconformists and others, who seek equal rights and privileges for all denominations, will accomplish their purpose, both in England and Scotland. These movements are but the commencement of a general enlightenment among the nations of Europe, in connection with the rights and liberties of men to worship God according to the dictates of their own consciences. The spirit of religious freedom and toleration which, since the introduction of the Gospel through the Prophet Joseph Smith, has been spreading over the earth, will continue to be felt until *every* nation will be free and prepared to receive the truth.

It is true that Satan is at work in the hearts of men, and that the Gospel will be opposed by the united ex-

ertions of even many of those who now seek to increase the liberty of all without distinction; but they, themselves, are preparing the way and the minds of the people to receive still broader, more progressive and liberal views of God, so that the honest in heart may be susceptible to the influences of the Truth.

It is not a hundred years ago that the Established Church was the great religious power of England, but other sects and denominations have made, especially within that period, inroads on her influence and power, so that to-day there exists a rivalry in the religious world and a struggle for the supremacy.

The Established Church of England, however, has never yet used its power for the extinguishment of religious freedom. The secret of its success, in its beginning, was the freedom it guaranteed. It claimed this inestimable right for itself when it seceded from the Roman Catholic Church, and should accord the same privilege to others that it claimed and secured for itself. But as the world moves, greater events are transpiring and the result will be, that universal light will spread over all the earth and the Gospel of Jesus, as believed and practiced by the Latter-day Saints, will be understood and received by all the pure in heart. J. C. G.

MINUTES OF A DISTRICT MEETING

HELD IN BOLTON, SUNDAY, JUNE 22, 1873.

Present—President A. Carrington; Elders John C. Graham, Geo. F. Gibbs and John H. Burrows, from the Liverpool Office; Elder Elijah A. Box, President of the Manchester Conference, and who is about to return to Utah; and Elder Joseph Birch, who is appointed to succeed Elder Box.

A large number of the Priesthood and Saints from the adjacent Branches were present.

Morning service was opened by the choir singing, "The morning breaks," &c. Prayer by Elder Daniel Stones. Choir sang, "See, how the morning sun," &c.

President Box, in opening, said that nearly all of the time at the morning meeting would be occupied by the Presidents of Branches in making their reports. He observed that among the Saints, where he had labored, he had found the best of feeling, and that the number of those who were about to emigrate this year would double that of last year. He then called upon the Branch Presidents for their reports.

Elder Bassnett represented the Bolton Branch as being in a fair condition, some of the members being behind in the fulfillment of their duties. The local Priesthood however were giving their attention to those cases.

Elder Scofield reported the Radcliffe Branch to be in a good condition. Their number was small. Had a good school which was well looked after.

Elder Stones, in giving his report of the Pendlebury Branch, said that he considered the Saints were in a better condition than when he reported at the recent Conference in Manchester. They, also, had a school, which was well attended.

Elder James Davis said the Saints of the Bedford Leigh Branch were in a fair condition. There were nine persons on the eve of baptism. Related his own experience in the work, and rejoiced in the knowledge of the Gospel.

Elder Unsworth said that although the Bury Branch numbered only 23 persons, they had good meetings and the Saints were alive to their duties.

Elder Boydell said that the Priesthood and Saints of the Halshaw Moor Branch were united with him in their efforts to build up the Church and kingdom of God.

Elder Horn reported the Tottington Branch instead of Elder John Scofield, who had not arrived in time. He said the number of persons in the Branch was about the same as when last reported. Some had removed and others had emigrated, but those re-

ceived from other localities, and by baptism, had supplied their places.

President Box expressed himself as being highly pleased with the reports given. On a whole, he said, the Conference was in good order.

Elder Burrows, from the Liverpool Office, was glad to see so many Saints together; to see them looking so well and enjoying the Spirit of God. Related his experience in respect to the principle of tithing. He exhorted all the Saints to endeavor to understand this order of the Church, and by practice, they would reap great blessings.

President Box announced to the meeting that the afternoon and evening services would be held at the Co-operative Hall, as the hall which they then occupied would not be sufficiently spacious to accommodate the people who were expected to be present.

Choir sang, "All praise to our redeeming Lord," &c. Prayer by Elder Birch.

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Afternoon service opened with singing, by the choir, "With all my powers," &c. Prayer by Prest. Box. Choir sang, "Praise ye the Lord," &c.

Elder Graham, recently from Utah, said that this was the first time he had met with the Saints in Bolton. The reports given in the morning called to his mind his personal experience while laboring in a local capacity, some years ago. He had been away from England several years and, on his return, he found the same spirit prevailing among the Saints as before. In directing his remarks to the strangers present, he said that the Gospel was restored through the channel of revelation, and referred to the Prophet Joseph's early efforts in searching after truth, the restoration to the earth of the principles, signs, gifts and powers belonging to the everlasting Gospel.

Elder Gibbs bore testimony to the truth of what had been said. He spoke of the duty, which rested upon the Saints, of warning their neighbors and giving to them the reason the Latter-day Saints gather together in the valleys of the mountains. It was of the utmost importance that the Priesthood should teach the people the necessity of baptism by immersion and by men "having authority, being called of God as was Aaron." He closed by exhorting all to live their religion.

Elder Birch said it was eighteen years since he had left the town of Bolton for Utah. He had lived there until about two months ago. He bore testimony to the honesty and integrity of the Saints, and that the result of his experience among them was, that they were the best people in the world to pay their debts. He had had a personal acquaintance with President Brigham Young and the Apostles, and if there were better men on the earth he would like to associate with them. Alluded to the preaching of the world and said that it was not conducive to either the spiritual or temporal welfare of the people. Bore testimony to the divine mission of Joseph Smith.

President Carrington arose and expressed himself satisfied with the reports of the brethren given in the morning, and with the remarks of the Elders who had preceded him in the afternoon. He would much rather have listened to them during the rest of the afternoon, as he desired to learn the spirit they possessed and their mode of communicating their ideas. He referred to the traditions of men and the restoration of the Gospel. He remarked that the Gospel was a blessing to mankind; it was revealed to save and exalt men and women in the celestial kingdom. Said that the Church of Christ was established on the rock of revelation; that in his youth he could not understand why professed ministers of the Gospel ignored the necessity of communication with the Heavens, and why they claimed that revelation was not as essential in this age as when Jesus was on the earth. Said that all truth, whether it embraced religion or science, emanated from God, the Fountain of all knowledge, and that the enlightened of to-day had no right to claim their inventions and discoveries simply because they were the work of this age. The Gospel, he said, had comprehended all good, and he would exhort all to obey and prove the truth of what he and other Elders declared.

Choir sang, "Behold the mountain

of the Lord," &c. Prayer by Elder Gibbs.

Evening service. Choir sang, "God spake the word," &c. Prayer by Elder Schofield, of Manchester. Choir sang, "See all creation joins."

President Carrington delivered a discourse which occupied one hour and a quarter, and embraced most instructive subjects for the Saints and strangers in attendance to remember. He commenced, first, by treating on the matter of faith, and quoted the saying of the Apostle—"Faith comes by hearing," and after referring to the Gathering, closed his remarks by relating a few cases where people had been assisted by the Office to emigrate and had proven when in prosperity unmindful of their obligations to the Church, thus preventing others, and perhaps more worthy ones, from being delivered, at least for some time to come.

Pres. Box occupied a few minutes by expressing his deep gratitude to the Saints for their kindness to him while among them. He would be with them but a few days longer, as he expected to leave England early in July.

Choir sang, "Lord dismiss us with thy blessing," &c.

Benediction by Pres. Box.

R. J. WARBURTON,
Clerk.

THE HELP QUESTION.

This vexed help or "servant gal" question is always breaking out somewhere. Last it is agitating Philadelphia, and the newspapers of the Quaker City are "full" of it. All the discussers of the question appear to be unanimous on one point—that the demand exceeds the supply. Same here. Then why not go to work to create a supply for the demand? How to do this is the grand question, and upon this question agreement is difficult, very. On a small scale special importations from Europe have proved satisfactory, but for how long? The answer is feared. Shortly the trim, active, handy servant girl will find some ardent youth soliciting her hand in marriage, except she live in Massachusetts, where the ladies think of soliciting the hands of the gentlemen. For a "help," who knows how to keep a house in order with her own hands and is willing to do it, promises to make a far better wife than the lazy, Grecian bended young lady who deems it a disgrace to wash the dishes or sweep the house, even when she is capable of those accomplishments. Of all "poor things" for a man to take to wife, the poorest is the young girl who has been brought up to dress herself to the eyes and never to "soil her hands" with household work, because her parents have a little money. A smart, clean, neat, lively, energetic, and industrious "servant gal" is worth a thousand of the lolling, yawning, "finnicky," pasty cheeked, expensive, useless dolls of "young ladies" who know how to do nothing worthy of an intelligent being.

If the demand cannot be supplied, then cut short the demand. If you cannot obtain a certain thing, then don't want to obtain it. Do without it. If you want a good servant, and can't do better, be your own servant, and be independent of others. Depend upon it, this latter method is not without its advantages, some of them great ones too. If you become your own servant, you will know what it is to be a servant, and you could hardly wish for a better mistress than your own self. You can make as little work as possible for your servant to do, you can do it when and how you like, you can do it exactly to your own mind, you can speak in the kindest of tones to yourself, you can pay yourself the highest and best kind of wages, so far as you are able, and spend them all yourself, you can go out and come in and retire to and arise from rest when you please, and in short, as we have shown, you can not only be your own servant, but your own mistress as well. This is a most delightful and independent kind of life, and, what is

more, it is within reach of every healthy woman, high or low, rich or poor. The only wonder is, that so few people seem to be enamored of it. Because people are not enamored of it, goes up this distressful cry for "help" from others, who are almost as slow to come forward to be servants of others as others are to be their own servants.

One of the Philadelphia papers suggests that the rising generation of young American girls of the middle class will have to be fully instructed in domestic work. That is good, so far as it goes, but it does not go far enough. It tends to the distinction of caste, so hateful to the American mind. For when it is understood that the middle class girls are to be helps or servants, who will want to belong to the middle class? Every enterprising girl will be anxious to get out of it, and as but few could get into the higher class they must needs sink to the lower, which possibly many of them would do in missing the position aimed at in their ambitious striving, and then the last end of such would be worse than the first. No young girl would be forward to advertise herself as belonging to the middle class by offering herself as a servant. That is not exactly the way.

Another paper suggests that the difficulty would be solved if a dozen wealthy reigning belles of the period could be persuaded to make housework fashionable, as then all the middle class belles and others would rush pell-mell into the kitchen to follow the fashion. That is all very well, but fashion is proverbially fickle, and the reign of a fashion of that kind would be likely to be one of the briefest, and after it was gone by the situation would become more hopeless than ever.

There are two things connected with this help question, which would relieve it amazingly. The first is that every girl, not of the middle class only, but of every class, high, highest, middle, low, and lowest, ought to be properly instructed in household labor, so that she could, if need be, perform any portion thereof, whether cooking, setting the table, washing, ironing, scouring the floor, or anything else, creditably and expeditiously. This would not only materially reduce the demand for help, but would enable many a family, who could well enough afford to hire help, to get along without distress in the accidental absence of help from whatever cause. Besides, a girl who was perfectly at home in kitchen and dining-room accomplishments, need not be ignorant of drawing room accomplishments, and with the former she would be infinitely more acceptable as a wife to a husband than if she were highly accomplished in the drawing-room, but miserably deficient and ignorant in those things which pertain to the material comfort and happiness of the household.

It is a much more valuable accomplishment, and far more satisfying to a hungry husband, for his wife to be competent to prepare and set him a choice and inviting dinner or supper, than for her to have the knack of being the most dressy lady in the ball room, or to be a facile thrummer on the piano. A husband gets hungry two or three times a day, and his linen needs the skilful application of soap and water two or three times a week, but he can manage without seeing a dance or hearing a piano for a much longer time than any of those, and without endangering either his health or his temper.

The second thing is, that it is a vital mistake to suppose that labor, any kind of useful labor, is degrading, that servitude is a badge of inferiority and therefore should be universally shunned, so far as is possible. On the contrary, the only honorable thing in the world is useful labor, and the most noble of all labor is labor for the benefit of others. Labor therefore, instead of being a sign of degradation, is really the only patent of nobility. There is no excellence, either of character or other attainment, without labor. "He that is greatest among you, let him be servant of all." This has the highest authority. "*Ich dien*," "I serve," is a motto proudly maintained among European nobility.

It is no disgrace, it is a creditable thing, a thing to be proud of, for man or woman, of whatever rank, to serve others, even for wages. To shrink from labor is disgraceful, and he or

she that will not work should not eat, though many such do, and of the fat of the land too.

Domestic service, or any kind of service, should be considered honorable. When well performed the performer is entitled to the respect due to a gentleman or lady, to the consideration due to a brother or sister, and moreover to the wages or pay which the labor performed is honestly worth, without deduction or depreciation of any kind. It is really no disgrace for a girl to engage in the domestic service of others, in order to maintain herself comfortably, and in that position, if she fulfills her duties properly, if she does her work well, she is as worthy of respect as the young lady in silk in the parlor, and, so far as real worth is concerned, perhaps much more so. Herein is where the grand reformation is needed. Let labor be considered honorable, let the non-laborer be considered degraded, let everybody learn to labor, let everybody be expected to labor, let the laborer be as well respected and as well paid as he or she ought to be, and then the "help" question will be satisfactorily solved, nobody will be ashamed to labor, and few will shrink from i, even in the domestic service of others when advisable to so engage themselves. Faithfulness in labor is also a prime requisite, which every laborer ought to bring to his or her work, and without which the laborer is worthy neither of respect nor of pay.—*Deseret News.*

SPEAKER BLAINE AND UTAH.

In a press dispatch from this city, purporting to give the substance of a conversation between Speaker Blaine and President Young, Speaker Blaine is credited with saying, the status of the Territories being the subject:

That the Presidential contest of 1861 was fought on the distinct issue of the right of Congress to control the domestic institutions of the Territories, and that Mr. Lincoln was chosen on that ground; that Congress had exercised its powers by abolishing the relation of master and slave; that its authority was plenary in the premises, and the extent of its exercise a matter of discretion; that the organic act of Utah was by its terms subject to amendment, alteration and repeal, and that no enactment of the Territorial Legislature was of the slightest validity if Congress chose to annul it.

This would certainly be a strange utterance for so old and eminent a Congressman, and so good a lawyer as Speaker Blaine; and although it is the belief of many who have not informed themselves on the subject, it is none the less incorrect. To say that the Presidential contest of 1861 was fought on the issue stated is a mere begging of the question. The result of a Presidential campaign, *per se*, settles no point of law, and it certainly cannot over-ride a provision of the Federal Constitution. Congress had no power to abolish the relation between master and slave; it did not do it, neither did it attempt to do it; and we do not believe for a moment that Speaker Blaine could be guilty of the absurdity of saying so. President Lincoln abolished the relation between master and slave, by abolishing slavery, as a war measure; yet it took the votes of two-thirds of the Legislatures of the States, endorsing an amendment to the Constitution, to give the unquestioned legality desired. It is just as absurd to say that the authority of Congress is plenary in the premises. Congress has no powers except such as are expressly conferred by the Constitution; all other powers being reserved by the several States and the people. But since the war of rebellion it seems to be the doctrine of a great many persons that whatever the Government does is right, while some consider the Executive to be the Government, and others look upon Congress as the Government, forgetting that they are but co-ordinate, and, combined, form only two-thirds of that controlling power. With a few more years of the late usurpations on the part of these

branches of the Government, the people being as quiescent as they have been, we would be in a condition to envy the mongrel republic that rules France; where the national assembly plays tyrant as effectually as ever Napoleon did, while MacMahon makes threats that mean more than mere empty words coming from his lips.

Speaker Blaine is further credited with saying that "the organic act of Utah was by its terms subject to amendment, alteration and repeal." It is possible that he did say this, not having read the organic act, and considering that it is as guarded in its phraseology as acts of Congress usually are in this respect. But if he will take the trouble to read it he will find that there are no such terms in the organic act of Utah. If he searches further, and reads carefully a portion of the supreme law of the land, including the Federal Constitution and the treaty of Guadaloupe Hidalgo, he will be likely to come to the conclusion that Congress can annul any act of the Legislature of Utah, but it cannot amend, alter or repeal the organic act; neither has it constitutional authority to pass laws of a local character for the Territory, having vested that power in the Territorial Legislature.

After all this, it may be said and urged that Congress has power to do all it does do, as long as the people quietly stand by and see their rights designedly invaded and wrested from them. And, too, Congress may pass some special act directed against Utah, as unconstitutional, as unjust, and as tyrannical as some of the measures proposed and introduced into Congress during the last two or three sessions of that body, and require its prompt enforcement, backed by an army sent to Utah for the purpose. Congress may do this: we presume it can do it, if it so determines; but the fact of its so doing would no more make the act constitutional, legal or just, than it would to forcibly take possession of private property in times of peace, to authorize the packing of juries sworn to convict, or keep men on the bench to carry out a missionary policy in opposition to the law they are sworn to sustain. But how much of republican liberty would there be left worth struggling for in a few years, after this had been accomplished and accepted by the country?—*Salt Lake Herald.*

The first of a series of conferences was held in London (May 6), to consider the signs of the times, political and religious, as indicating the near approach of the Second Advent. Ministers of all denominations were present. The speakers dwelt upon the rise of Ritualism, the struggles of the Papacy to gain the ascendency, and on the spread of infidelity among the people, all of which, they said, augured a severe coming conflict, which will be the commencement of the Great Tribulation spoken of in the prophetic writings.

A STARTLING STORY.—The Rev. J. W. Brooke, rector of Great Ponton, and late vicar of St. Mary's, Nottingham, in a long letter to the *Record*, on "Rome's Tactics," vouches for the accuracy of the following startling story:—"A certain clergyman died in a certain diocese towards the end of the year 1871. (I do not deem it expedient to mention names at present.) This clergyman had appointed as his executors a brother, who is an admiral in the British navy, together with a friend of this brother, also an admiral, well known at this time, and of high standing. The executors were prevented from meeting together to wind up the affairs of the deceased until the middle of the last year, when, upon examining his papers, they found a parcel as it were hermetically closed, and endorsed, "Inviolably Sacred: To be destroyed." A question arose about opening it, but they soon decided that it was their duty as executors so to do, when the parcel was found to contain two documents—one a dispensation from the Pope, permitting the deceased to retain his position as a clergyman of the Chruch of England, though actually a priest of the Church of Rome; the other a list of such of the clergy in his diocese, or near him, who are likewise possessed of dispensations, and upon whom he might therefore rely for friendly co-operation and sympathy."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JULY 1, 1873.

DECORATION DAY AND LOYALTY IN UTAH.

CONSIDERABLE has been written in the papers of Salt Lake City in relation to Decoration Day, a day devoted in the United States to decorating the graves of soldiers who have lost their lives in the service of their country. We have refrained from making any special allusion to the matter, because it was a subject in which our readers might feel but little interest; and, again, because there were persons engaged in the arrangements of the exercises of the day in Salt Lake City, whose connection, therewith, was anything but flattering to the movement, and who have, during their residence among the people of Utah, been known to use the vilest measures to overthrow those whose aid they now solicited in behalf of Decoration Day. But the circumstances attending the affair have suggested a subject which claims a remark or two from us, and that is, the impugning of our citizens in Utah, those who have built up that country, and which is now coveted by these very characters who charge the former with disloyalty to the government.

It has always been the cry of our enemies, from its commencement until now, that the Church of Jesus Christ of Latter-day Saints is an institution at war with the laws of the land, and that its adherents are in secret hostility to the government. The charge is made by bitter opponents, who regard it as the best and most successful method of creating popular prejudice against the Latter-day Saints. They have personal and sinister motives to serve in awakening this prejudice. Make a nation believe that a portion of it is at war with the general government of the whole, and it is at once aroused to indignation and vengeance.

Again, in every age and dispensation of which the present generation has any record, from the time that Lucifer entered the Garden of Eden till now, there has always been a power arrayed against the authority of God. The Priesthood has had to endure persecution and death, and all, indeed, who have proclaimed for the Almighty, have borne suffering from the hands of the wicked. The Old and New Testaments furnish abundant evidence of this. Jesus, whose character and virtues are acknowledged by the Christian world to-day, was denounced in the bitterest of language, charged with the blackest crimes, and was finally put to death because he proclaimed himself the Son of God. It is, therefore, no matter of surprise that in this day, as soon as the Gospel was restored, in fulfillment of the prophecies, that the same spirit of persecution should go abroad and array itself in antagonism to the Truth.

The charge of disloyalty against the Priesthood and Saints who dwell in Zion is the old, antiquated method of opposing the Work of God. In the case

referred to in this article, opportunity was taken by some unprincipled persons, whose custom has always been since their arrival in Utah to prate about their own patriotism, loyalty and bravery, to cause a motion to be made refusing to accept from leading "Mormon" citizens, contributions already solicited and collected by the committee appointed for that purpose. The result was that there was a "split," and little prospect, for a time, of the arrangements for the observance of Decoration Day being carried out, in Salt Lake City at least. From later accounts, however, we learn that the occasion was honored by persons of less rabid tendencies, but the old cry had been repeated,—"Disloyal to the government!" Were these *very loyal* persons asked in what way, manner or shape, the citizens of Utah, or Latter-day Saints, had ever been disloyal, they could not answer. It is easy to make a sweeping assertion, but it is another thing to sustain it with proof. The Latter-day Saints can truthfully assert that on the whole continent of America there does not dwell a people more attached to the Constitution and constitutional laws of the land, and who more rigidly and religiously observe the sacred rights and privileges of their common country, and the proofs of this are in an honest view of their course as a people, through the whole of their history, so far, and in the total absence of any established charge to the contrary.

The Latter-day Saints are a people proverbial for their industry, modesty and uprightness, and who make but little parade over their loyalty; they leave their actions and course of conduct to speak for themselves. They make it a rule to attend strictly to their own concerns, and allow others to attend to theirs, unmolested. These are facts patent to every one, who honestly accords them their dues. We are assured by observation and experience that the modest, unassuming loyalty of the Latter-day Saints is of that character that will stand closer inspection and endure longer than the boasted, loud-mouthed patriotism of their accusers. Time will show. J. C. G.

THE SHAH'S VISIT.—A few days ago His Imperial Majesty was the object of considerable curiosity and even admiration on the part of the ladies of Liverpool. The fact of his having many wives at home was not a very fearful thing in their eyes, if we may judge by the immense number of their sex who crowded the railway stations, St. George's Hall, Town Hall, windows, balconies and the streets. Indeed the ladies, decked in their gayest and looking particularly happy, seemed to regard the day as one especially devoted to their particular pleasure, and joined heartily with hands and voices in giving the man with many wives good and sufficient reason to think that they thought nothing the less of him for it. Now the Shah appeared by no means beautiful; his complexion is not the fairest, neither does he look the pleasantest; yet the ladies seemed pleased to cheer him, wave their handkerchiefs and become very enthusiastic over the matter. A certain newspaper in Liverpool, in giving a lengthy report, notices this fact, and relates a brief conversation that occurred within hearing of its reporter. It says:—"The ladies who had been inside the hall, not content with what they had seen there, came out on the steps to have another look at him. "There he is," said a pretty young lady, who had seen about 17 summers, to her companion." "Is he not nice?" "Yes," said her companion, "and he's got such lots of wives." The reporter thought that to have heard a little more of their conversation might have been interesting. One may reasonably suppose from this that the ladies are becom-

ing converted to plural marriage a little faster than the "head of the family." By and bye people will believe in the Bible and in modern revelation.

J. C. G.

DEATH OF ELDER JOSEPH W. YOUNG.—We have received news from Utah announcing the death of Elder Joseph W. Young, son of Bishop Lorenzo D. Young, and nephew of President Brigham Young; the sad event having happened on the afternoon of Friday, the 6th of June, at Harrisburg, Washington County, Southern Utah. The deceased had suffered for some time with disease of the lungs, but there is no doubt that his early death is the result of many years of toil and hard work in the performance of numerous duties which have devolved upon him. He was a man of unexceptional character, possessed a high degree of intelligence, and was widely known throughout the Church for his integrity and usefulness. He was a member of the High Council, and one of the Presidents of the Stake of Zion; had been prominent in various official positions in the Territory, and for many years past had resided in and labored diligently for Southern Utah, or what is better known as "Dixie," where he had been associated with President Erastus Snow in building up that portion of Zion, cheering, comforting and directing the energies of the Saints. Elder J. W. Young was about forty-four years of age. He was highly respected by the inhabitants of Zion, thousands of whom will regret the departure of so good a man.

LOOKS WELL.—The *Salt Lake Herald* of June 4th comes to hand in an entire new dress, and presents a very neat appearance. It has only just closed its third year, and gives unmistakable evidences of enterprise.

RELEASE.—Elder E. A. Box is released to return to Utah in charge of the July 9th company.

NOTICE.—So far as now known, there will be no company between the 9th of July and the forepart of September next.

ABSTRACT OF CORRESPONDENCE.—Elder R. T. Burton, writing from Birmingham on the 23rd ult., among other matters, says,—"Brother E. W. Snow held two meetings yesterday at Halesowen; had a very good attendance; quite a spirit of inquiry was manifested. I remained here and attended the Sabbath school at 10 a.m., and meetings at 2.30 and 6.30 p.m. There was a very good attendance at both, especially at the evening meeting. A goodly number of strangers were present, several of whom were, apparently, much interested in the Truth. In the morning, before the Sabbath school, I baptized four persons, and several more are expected to be baptized next Sabbath. Elder E. W. Snow and myself leave here this evening for Coventry, Leamington, Stratford and Loxby, where we have appointments for meetings, and expect to return here on Saturday evening."

Those who retire from the world on account of its sins must not forget that they have yet to keep company with a person who wants just as much watching as anybody else.

CORRESPONDENCE.

GREAT BRITAIN.

Nottingham, June 25, 1873.

Pres. A. Carrington.

Dear Brother—It is now about thirteen months since I received an appointment from you to labor in the Nottingham Conference, under the direction of Elder Fairbanks. I feel thankful to him for the kind instruction and advice he gave me during the month that I labored under his direction. The Saints, also, remember his kind and fatherly instructions. When he left us for another field of labor, he was succeeded by Elder Thomas Dobson, whose faithful and efficient labors are not forgotten, either. On the release of Elder Dobson, in October last, Elder John J. Hart was appointed to preside over this Conference.

I have witnessed the faith of the Saints who compose the Conference and can gladly testify to their zeal and good works. They have constantly shown their faith by their willingness to accept and observe constantly the counsels given them by those called to preside over them.

The brethren who have charge of the various Branches are energetic and faithful in attending to their responsibilities. They have formed, and keep in good working order, Sabbath schools, which are well attended.

Quite a number have been baptized during the past year in this Conference. Those who have repented of their sins, and embraced the Gospel in humility before the Lord, have realized the fulfillment of God's promise and now testify that they have received the gift of the Holy Ghost.

As I have been called from this Conference and appointed to labor in the Birmingham Conference, I feel to take this opportunity of expressing to brother Hart and all the Saints among whom I have labored, my sincere thanks for their kindness to me.

I would advise all the Saints to so live before the Lord that they may never grieve the Holy Spirit and they will find it easy to obey the counsels of the Priesthood.

Praying God to bless you in all your labors, and all those who are laboring under your direction.

I remain,

Your brother in the Gospel,

JOHN MENDENHALL.

Preston, June 26th, 1873.

Pres. A. Carrington.

Dear Brother—There seems to be an impression with some that out-door preaching is of but little benefit. The rooms in which our Branch meetings are held are generally small, and are not visited by strangers so much as we could wish. If the people do not feel to come where our meetings are held, we have the privilege, in many places, of preaching to them in the streets and other localities in the open air; and I feel thankful to the Lord for the liberal and tolerant feeling extended towards the Latter-day Saints in the British Isles.

In some towns and villages there has been little or no out-door preaching by our Elders for some time. While the weather is favorable, and the authorities do not object, I have urged the necessity of out-door preaching, and am happy to say that it meets with the hearty approval of the local Priesthood.

I feel thankful to my Heavenly Father for the restoration of the Gospel and the revelations of His Will, through his servants the Prophets, and that I have the privilege of bearing these glad tidings to the world.

Your brother in the covenant of Peace,

JOHN NEFF.

[Wherever it is allowed by the local authorities, and whenever practicable, out-door preaching is a method for proclaiming the Gospel to many who otherwise might not in this time hear its glad sounds, and is recommended to all the Priesthood as they may have opportunity and be directed by the Holy Spirit. In complying with this recommend, and at all times, it is advisable to avoid debate and sharp criticisms on the beliefs of others, which tend to strife and anger.—[ED. STAR.

WHAT THE SHAH DID NOT SEE.

Great disappointment was felt in the City of London at the inability of the Shah to keep two engagements to which the citizens were looking forward with considerable interest. The following which we copy from the London *Daily News*, will furnish a good idea of what he missed in the way of sight-seeing:—

Business men who are well acquainted with the severe exterior of the Bank of England, the grave decorum of its quadrangles, and the church-like silence of its corridors, if they happened to go to receive their dividends, or draw funds, must have been astonished at the sight that greeted them. Beautiful banks of flowers and gaily-dressed ladies lightened up the chronic grimness of the edifice; scarlet drapery hid the sombre walls, and the guard of honor comprised a number of Bank Volunteers, under Colonel Sandeman; these, with the invited visitors, filling the seats and passages, lent an air of pleasing excitement to the entire place, that could only have suggested revolution and madness to the prosaic consols-loving City patriarch upon whom the vision had unexpectedly burst. Choice floral pictures and fair ladies the Shah has seen in no stinted measure during his sojourn in our midst; but the wonders of the far-famed Bank of England were an Aladdin's cave yet to be opened. The omnipotent Directors were waiting to pronounce the "open Sesame;" in their private room delicious fruits and exotics were laid out that the Shah might fortify himself against the marvels to be unfolded. At noon, while the din of the crowd without was at its height, Mr. Gibbs, the Deputy-Governor, entered the Board-room, and it was then apparent that the Bank had been robbed either of treasure or the Shah of Persia. He mournfully shook his head when he reached the top of the brilliantly tenanted chamber, and uttered the laconic sentence, "Melancholy News." He then read the letter:—"General Hardinge presents his compliments to the Governor of the Bank, and regrets to say that his Majesty the Shah is so fatigued that he cannot visit the Bank to-day." Meanwhile the Lord Mayor had made the announcement from the balcony of the Mansion-house, and the crowd went its way down the dingy by-streets where Commerce is King. The courteous directors and officials of the Bank, it need hardly be added, to the best of their ability soothed the troubles of their friends before they left the building.

It will be interesting to our readers to be made acquainted with the arrangements the Governors had made for the Shah's reception. He would have entered the Bank from Lothbury by the Bullion-yard, and passed through the Court-room, between galleries of ladies, into the Committee-room. He would have found all the Bank officials at their daily duties—every man sitting, so to speak, at the receipt of custom; and the iron rule by which doors are kept day and night well barred would have been in force. At a ring of the bell, however, the doors of the bank note printing offices would have flown open, and six machines would have been seen in full work. Each machine, with a good deal of necessary clatter, turns out 2,800 notes an hour, a clever self-registering apparatus preventing any chance of a stray note falling—let us say, through the machinery, or blowing accidentally up a chimney. English notes were, as we passed through half an hour before the Shah's expected visit, being thrown off as if they were mere play-bills, and also a number of India currency or rupee notes. From the 1st of January to the 31st of December this paper money is being thus produced in sheets of two notes each, which are afterwards cut in half by machinery. One machine was printing £500 notes at a rate sufficient to take away one's breath, the clean little boys, clad in neat canvas frocks and leather aprons, handling the £1,000 sheets with awful familiarity. In the numbering room a £1,000 note was ready for his Majesty's signature. The Bank has a number of autograph books, in which these, the highest value of note printed there, are pasted

to receive the signature of distinguished visitors in the corner. Of course the notes are not convertible, but they are very interesting. In the elegantly-bound and ornamented pages his Majesty would have succeeded the Duchess of Wurtemberg, and would have been in the company of the Emperor of Brazil, several members of the English Royal House, Queen Emma, of the Sandwich Islands, some New Zealand Chiefs, Prince Vladimar, and other persons of rank and distinction, including two Ambassadors from his own sunny land. This little ceremony would have taken place in the room where the notes receive their finishing touch, for it is here they are numbered and signed by an electrotype facsimile. There were in this chamber pile upon pile of crisp, delicious, bank notes of all varieties to be seen, and even handled, but not carried away. Ten machines were in operation, and a sudden entrance into the cashier's room adjoining, somewhat resembled, to the ear, the difference between a smithy and a cloister. The polite, well-dressed gentlemen who occupied the room were forming bundles of 500 notes each, and neatly tying them up with green ribbon, each bundle worth £2,500; through their hands there passes an average of 56,000 notes a day, fifties, twenties, tens, and fives, with the exception of the last day of the week, when the early closing movement reduces the number to 36,000.

Returning down the stairs by Mr. Coe's room, the Shah, and the few persons who were to have accompanied him, would have next visited the gold weighing room, all musical with the chink, chink of never-ending sovereigns.

The works of the machines by which the sovereigns are weighed, twelve in number, are delicate as a lady's watch; should a coin be the 100 h part of a grain below the standard, the machine tips it over into a receptacle different from that in which the true gold is shot. Twenty-eight sovereigns a minute are disposed of by each machine, or 100,000 a day. It seemed, so nicely adjusted was this wonderful machine, as if it paused a moment to think, and trembled as it rejected the unworthy coin from its honester fellows. This mass of treasure, called indifferently "dross" or "filthy lucre," was to be seen by scuttles full, shovelled about as the farmer's man shovels horsebeans. A rich, glittering, tempting heap of 70,000 sovereigns lay on the carefully-caged table, and we were, of course, not surprised to be informed that within our reach there were nearly 400,000 of these bits of shining gold, so hard to earn, so easy to spend. A bushel or so of half-sovereigns were, after what had gone before, quite beneath notice, but they looked pretty, and winked appealingly, as we gave them a casual glance. Sometimes as many as 20,000 light coins are detected in a day. The Pay-hall is a public room, but leading out of it is a chamber particularly private, and bearing the name of the Treasury. It is dark and cool—too rich, in fact, to have its repose ruffled by common storms or vulgar passions. There are in it 135 massive safes, crammed with wealth; the Treasury is, in fact, a gigantic reservoir, at present containing thirty-five millions of money. One safe holds "garbled sixpences;" another is full of threepenny bits; one is sacred to old sovereigns; its neighbor takes care of the new. The superintendent of this department showed us two parcels of notes which a child might toss into the air; they represented £1,000,000, in thousand pound notes. The doors of another safe were opened, and we stood silent before seventy bags of 1,000 sovereigns each, each weighing 21 lbs. It was mercifully arranged that after this the Shah should be taken into the open air, the route next lying through the garden, once a City churchyard, into the dividend and Government debt offices, and across the bullion yard to the bullion room. Around the sides of this prison-like vault stood trucks laden with gold bars worth £1,600 each, one truck load being to be purchased by not a farthing less than £80,000. Besides these there were some trifling bags of gold coin running up the total amount to £3,000 000, to say nothing of a row of bags put like naughty children into a corner, because they held £4,000 of gold sovereigns. A second vault displayed

3,000 large square packages of Mexican dollars, a couple of broad thick cakes of solid silver, and a number of weighing machines in which precious metal is weighed in hundredweights.

SUMMARY OF UTAH NEWS.

A two days' meeting was held at Brigham City, May 24th and 25th, a large concourse of Saints from Brigham and the adjoining settlements being present. Elders W. Woodruff, John Taylor and Jos. F. Smith, of the Twelve Apostles, addressed the meetings on various suitable subjects, including Tithing, Word of Wisdom, Co-operation in the manufacture of woolen goods, leather and such other articles as may be produced among the people. A capital spirit was enjoyed by those in attendance.

MILITARY OBSERVATORY.—Lieut. Geo. M. Wheeler, U. S. A., is in this city for the purpose of making preparations to establish a military observatory in Ogden. The Lieutenant arrived last night from Washington with instructions to that effect, and is now stopping at the Union Depot Hotel.—*Ogden Junction, June 2nd.*

Before the end of June, Salt Lake City expects to have their streets illuminated with gas.

J. C. Cleveland has been acquitted on a charge of shooting and killing two desperadoes named respectively, Jack O'Neil and Jack Green, in Bingham Kanyon, the judge holding that the shooting was done in self-defense.

The *Woman's Exponent* has entered on its second volume.

A. P. Rockwood, Esq., is expected to receive several thousand shad from New Hampshire for his fish farm, near Salt Lake City.

The following we clip from the *Deseret News* of May 31st, June 2nd and 3rd :—

LEFT FOR EUROPE.—Elder J. C. Naile, of Lehi, left on a mission to Europe yesterday morning.

DECORATION DAY.—Decoration Day was duly celebrated at Camp Douglas Cemetery yesterday. The Committee and a large number of other ladies and gentlemen met at Camp at half-past 11 o'clock, and at 12 the procession was formed and all marched to the Cemetery. Considering the unpropitious state of the weather the procession was large. The leading positions in it were occupied by Captain Croxall's Band, the members of Committee, and by Federal and local officers.

DECEASED.—We understand that the *Alta Independent*, after a somewhat limited probation, has ceased to breathe. Alta, it seems, is too small, too young, or too something else to support a newspaper.

PARDONED.—Gov. Geo. L. Woods, in answer to numerously-signed petitions, has pardoned two penitentiary prisoners, one of whom is Richard Smyth, the individual who made an attack with a hatchet upon Jeremiah Page, the telegraph operator at Mount Pleasant. He has now served the best part of one year. The name of the other man pardoned by the Governor is Morley, who was sentenced to a term of years for stealing a pocket-book and contents from another man, at Corinne. The case is said to have been attended by some extenuating circumstances, it being specially urged that Morley was intoxicated when he committed the theft and did not then know what he was doing.

GONE.—The Circus has departed westward, being now *en route* to California. The company take with them a considerable quantity of greenbacks from this locality. It is stated that their receipts during their four days' stay here, could not have been much short of from twenty to twenty-five thousand dollars.

FOUNDATION.—The foundation of the proposed Wasatch Hotel, at the Groesbeck corner, is being laid.

PROVO VALLEY.—"B. F. C." writes from Heber City, Wasatch Co., May 25th:—"The people of Heber City, stimulated by the energetic example of Bishop Hatch, are making rapid improvements. A large hall, designed for balls, dramatic entertainments, &c., is being built, on the co-operative plan. A novel way of furnishing it with seats has been adopted. Every man furnishes one for his own family, always to be occupied by the owners on the occasion of an entertainment. Wallsburg, a settlement about ten miles south-east of here has been called upon to mourn the loss of one of its most worthy citizens, brother Glen, who died yesterday morning from the effects of a cold. Brother W. E. Nuttal, President of Wallburg, met with a very severe accident Thursday, the 23rd inst., while at work in the upper part of a building adjoining his house, he fell from one of the rafters down through the lower joists into the cellar. Help was instantly rendered and he was carried to his bed, where he lay for some time insensible. His skull is badly hurt, besides other injuries about the head and shoulders. No bones were broken and he will, doubtless, recover. Midway City, four miles from here, is attracting considerable attention, with its wonderful natural curiosities, the hot-water springs, which are well worth a visit. A number of fine residences are in process of erection, besides a tithing office and co-operative store, to be built of the peculiar limestone which is abundant. The people of this settlement claim to have carried out the scriptural injunction in having "built on a rock." Their school-house it built upon a solid rock and the cellars of the tithing office and store, now being constructed are sunk, a portion of the way, through rock, and do not require to be floored as the bottom consists of rock. In fact the surface of the land is covered with a ready means of constructing houses, fences, &c., in the form of a scale from a few inches to as many feet in thickness, which can be obtained with but little labor.

HOMANSVILLE, TINTIC, June 2nd.—*Editor Deseret News:*—One of the ore haulers of the Wyoming quartz mill, William Bramall by name, resident of Springville, drove up with a load of ore, last evening, and, being exceedingly thirsty, entered the mill and enquired for drinking water. He was told where it might be found, and started off in the direction indicated, quenched his thirst, as was supposed, but, upon meeting the president, he found, to his dismay, that he had partaken of cyanide of potassium. He said he had only tasted it. Upon nearing the door he dropped insensible, and died a speedy death. His remains were conveyed to Springville at about 10.30 o'clock last night. This makes the second case of poisoning from drinking this liquid, resulting, as will be seen by the above, in the death of one.

TWO DAYS' MEETINGS AT PEOA.—Elder Stephen Walker, clerk of the Conference, sends the following:—Peoa, Summit Co., U. T., June 2nd, 1873—*Editor Deseret News:*—Two days' meetings were held here on Saturday, May 31, and Sunday, June 1st. The following Elders were present: Bishops L. W. Hardy and J. C. Little, of Salt Lake City, and Bishop S. F. Atwood, of Kamas, besides representatives from the surrounding settlements, who gave an account of the condition of their respective wards, which occupied most of the day. Sunday, June 1, the attendance was very large, and impressive discourses were delivered by Bishops Hardy and Little, on the subjects of tithing, emigration, relief societies, sabbath and day schools, government, &c. The Spirit of God rested upon both speakers and hearers, and it was a time of general rejoicing. Bishop S. F. Atwood and Elder Phineas Young bore testimony to the valuable instructions imparted. After meeting, $505 was subscribed to emigrate the poor.

The people of Southern Utah have spent large sums in making water ditches; in some instances as high as $13 per acre, each year. In one case a ditch, the making of which cost $50,000, was destroyed by flood.